

The Brethren Evangelist

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ASHLAND, O., DEC. 9, 1885.

Semi Editorial

We continued the meetings at Kinross until Sunday forenoon, though the rain on Saturday evening came near breaking up that appointment. Nothing occurred out of the usual routine. I visited besides the family of Elder Mohler where I had my home, for the time being, those of brethren Henry Nisewander and Samuel Correll, of the German Baptists. They are progressive, and kindhearted. Brother and sister Correll are from Wayne county, Ohio, and are acquainted with and speak very kindly of brethren Brown and Yoder, and it appeared to me almost as if I was being entertained on their credit. Brother and sister Mohler are the only members of the Brethren church at Kinross, though there are a few others in the community; and this was the first place I have been where I received nothing for the college, where we have had any organization. Brother Mohler, however, did not leave me entirely without a promise.

On Sunday afternoon Andrew Mohler, Jr., took me by private conveyance to the home of brother Henry Sanger, in the vicinity of Millersburg, where I remained for the night, there being no appointment for preaching. The brethren had misunderstood my card of some time ago, to imply that I did not wish to preach at all while on my college work. That was not the intention. Only that I should not be detained, or that I should be requested to do more than the interests of my work may require. I am pleased to fill any appointments the brethren may make for me during the time allotted to them, and solicit as many as will enable me to meet all the members of the congregation. When it can be done conveniently it would please me to have day meetings of a business nature, at which the interests of Ashland college might be taken into consideration, for it is really a church matter. As has been truly said by some sister, the college debt is "our debt," and its payment should be made a matter of personal integrity. If I could have a meeting in each congregation, and meet all the members and have an opportunity to explain the subject to them and make my appeal, I would go away satisfied, and always take with me creditable donations. The difficulty with me has always been to get to see the members, and to get a free and full interview with them. Wherever we can get our people to understand the matter properly, they

are disposed to do their duty, with few exceptions.

However, brother Sanger at once set about to publish an appointment for Monday evening, and I spoke to fair congregation at a school house in the neighborhood on Monday and Tuesday evenings. Visited at brother Christian Myers, who donated a lot of ground in Boulder, Colorado, to Ashland college. If we have any readers in that vicinity shall be pleased to correspond with them. Here I met brother John A. Myers, the elder of this congregation. Also brethren Henry Baker and Hiram Connell, of the Brooklyn congregation, who had come over to take me to Powesheik county. The membership of the church are very much scattered, but are quite earnest and zealous.

On Wednesday morning we set out for Powesheik county, with brethren Baker and Connell, brother Henry Sanger and sister Maggie, his daughter, accompanying us. We stopped for dinner with brother W. H. Palmer, the elder of the Brooklyn congregation whose address is Deep River, and who accompanied us also. Stopped for supper at brother H. H. Connell's, near Guerusey. Preached at a school house in the evening, and lodged with brother H. Baker, the deacon of that church, who lives in the neighborhood. Next day, 26, was Thanksgiving day, and we met for services in the forenoon at the same place. Had an interesting meeting, and after services introduced my college work and took donations to the amount of several hundred dollars. Dined at brother Daniel Baker's and preached in the evening at the school house. On Friday morning brother Henry Baker brought me to Brooklyn. Here ended the pleasant season with the brethren and sisters of Iowa and Powesheik counties. They are very zealous and liberal, and have endeared themselves to me. They would love to have the services of some good, live evangelist, but do not feel able to pay the expenses of one from a great distance, and then give him a good support. They are anxious to have a missionary system for the State of Iowa, which would provide an evangelist for the State, and thus greatly economize in the item of traveling expenses. They look to brother Bashor to inaugurate such a system, and requested me to call his attention to it, and promised to do their liberal share toward its support. Brethren Palmer and Myers are faithful servants of the church, but they have a large field, and one which requires much hard labor to cultivate.

At Marshalltown I visited brother F. P. Eichorn's, formerly of Myersdale, Pa. Sister Eichorn was formerly Katie Fadeley, and worked for us a short time while we resided at Dale City. They seemed much pleased with our visit, and I certainly enjoyed their home. They had lately been with the Brethren at Waterloo, at their communion, and spoke in glowing words of the enjoyable time they had. At their house I met sister Lantz, who also resides in Marshalltown. We feel assured that a good congregation could be built up in this place. The

members there are the right kind to begin with.

Next day noon took the Diagonal railroad, and in a few hours landed at Hudson, where I was met by brother Bashor, and conveyed to his home, with brother Samuel J. Lichty's. It was a source of deep joy to be once more in the society of my old co-worker and fellow sufferer. Although we have not had much personal association, scarcely enough to become intimate, our names, and work, and interests have been very closely related for several years, and it is not uncommon to hear accusations against Bashor and Holsinger. Hence it will not appear strange that we should desire to become more intimately acquainted with each other. I found them very comfortably situated in the above family, about six miles from Waterloo, and in the enjoyment of their usual health. Bro. Bashor has settled down to solid pastoral work, and has proven himself a success in that line of work as well as in the evangelistic field. Being well acquainted with the feelings of his congregation, he had chosen to accompany me to the homes of such of his members as were in circumstances to contribute to the support of Ashland College and enable me to interview them privately. Preached at the Enon church on Saturday evening, and at Hudson on Sunday morning, and brother Bashor preached at Enon and after services administered baptism, as he had been conducting a series of meetings for some time. In the evening again at Enon, and also on Monday and Tuesday evenings. The congregations were all large and interesting. The growth and prosperity of this congregation is remarkable. They have two good houses of worship, Enon and Hudson, at the regular service, under reasonable circumstances, each is well filled. And each has a live Sabbath school. The Hudson school is evergreen, and one of the largest and liveliest we have visited during our canvass. Fourteen were added to the church during the late meeting, and about twenty since brother Bashor's return from the East. We never visited a church where more general love and satisfaction prevailed among all the members. The opposition from without is quite bitter, especially from some sources, but inside all is harmony and peace.

It is now the afternoon of Thursday, Dec. 3rd, and I am getting ready to go to Dowagiac, Mich., via. Chicago, and will continue the report of my visit to Waterloo in my next. I am feeling much encouraged. Thank God.

HOLSINGER.

Things in General; Some Things in Particular.

Time shows changes. The first year of my ministry, Dr. Flippo lectured for us; I was very much pleased with him, all but the water. He preached water too much for me. At Bro. Emmert's funeral, Dr. Flippo and I met; he as the son-in-law of brother Emmert, I as his pastor, and I believe in water about as strong as Dr. Flippo. Time brings about and shows changes.

Some things easier said than done—for instance. "Let's leave the Conservatives alone." Some

go for them hot and heavy and when they get tired, cry out: let's leave the Conservatives alone. I generally say, Amen, to all such assertions; but when I see and hear and read some things I feel like taking the Amen back. Only a few moments ago I read in a letter from Va. "I have had a short meeting of four sermons in my immediate neighborhood, and would have baptized four girls, but the G. B. parents threatened to drive them from home. "G. B." evidently does not mean God Bless you. I would like to preach the funeral sermon of prejudice; yes I would, and you would like to hear it.

Report your additions. From private communications I learn of a number of baptisms, one here, two there, etc. but no report is made of them in the paper; why not? Such news is appreciated; it adds to the paper; it is an encouragement to others. When you read of one coming here another now and then during the year, it shows a steady fire burning on the altar,—there should not be a failure to report because the work is not as hot as you wish.

Mould converts while hot. When at Johnstown, I visited the steel works, and saw great ingots of steel, which were carried to the furnace and reheated, then in mighty machinery were rolled to the proper degree of thickness. The steel had to be hot, I saw one piece cool, and how the workmen had to pound it—so with converts. They must be moulded and shaped while hot; get them into church work immediately. If you wait six months before you call on them to pray you will find they are cold. If put to work immediately they will cool in good shape. Mould and shape your converts while hot.

Don't butter your bread to thick at first. J. and J. have struck a cord that is general throughout the brotherhood; viz, evangelists for each state, but why start with two evangelists? "Inasmuch as we are weak financially," why not start with one evangelist, then if the plan works and it is necessary, add another, or more than one; but in my judgment it would be best to start with one and add to the number, better than to start with two and drop one. Better have one man constantly at work than to have two men employed one half the time.

New work opened.—I preached at St. James, Sunday. This is a growing village on the S. R. R., not far from Hagerstown. There is no church in the place, one is needed. That church should be a gospel church; we can fill the bill; hence brother Tilghman Fahrney and his wife are working for a Brethren church. Bro. Fahrney is a good worker and has the cause at heart. We are throwing up forts around Hagerstown and will capture the city in time. Our Sunday School at Funkstown is growing, six new scholars came while I was away. Bro. Dora Fahrney in a few weeks time has become a first class Sunday School man.

JOHN DUKE.

The colored people of a Kansas town began a protracted meeting in August, 1884, which has continued ever since without omitting a single night.

Anti-Convention.—Kansas.

I have waited and see no second to the motion for a District Convention at Lawrence, Kansas, December 29th.

I oppose such a call at this time and will give my reasons for it.

1st. For persons who live so far apart as the Brethren in this District do, is expensive.

2nd. All we need to put our present able evangelists to work is money.

To make the proposed Convention a success "at least twenty members equally distributed over the district" must be present, at an average expense of about fifteen dollars each; in the aggregate, about three hundred dollars, or enough if collected and applied, to keep Brethren Bauman and Hixon, our present worthy evangelists in the field eighty days each at one dollar and fifty cents per day, and leave sixty dollars for traveling expenses.

All this would be spent in Convention, to formulate a new plan, which in the end would probably be rejected by one half of the local churches in the District.

What we need is a home awakening, not a foreign Convention. To reach this desirable end, each local church must receive a benefit equal to, if not greater than the amount asked from them for evangelistic work.

To give this I propose a plan. Let each member contemplating attendance at the proposed Convention, forego that pleasure, and as freely give the same amount to their home minister or some one especially employed toward holding one or more series of meetings as the amount of money will reach to pay for; and at the close of each such meeting, after previous announcement, hold a public collection expressly for the Evangelistic Fund of this District, and send it immediately to F. C. Schaper, Mulvane, our District treasurer, who will receipt each local church for the amount, by the first return mail, and report receipts and disbursements monthly through the BRETHREN EVANGELIST. In this way every local church will have a revival, the home ministry be encouraged, sinners converted to God, precious souls saved, and God glorified throughout the whole District. By filling up our District treasury, our evangelists can go into churches already warmed up to their work and gather in, as it were, a second harvest of most precious souls.

If this plan is acceptable let each minister who will work under it, please send his name and address to the EVANGELIST Editor before Dec 27th to be placed on the Anti-Convention Plan List.

JACOB W. BEER.

In the Presbyterian church in Honesdale, Pa., Nov. 9, at an adjourned meeting of Lackawanna Presbytery, Mr. Stephen Torrey was ordained to the gospel ministry on the seventy-seventh anniversary of his birthday.

It is a good rule to accept only such medicines as, after long trial, have proved worthy of confidence. This is a case where other people's experience may be of service, and it has been the experience of thousands that Ayer's Cherry Pectoral is the best cough medicine ever used.